

Series: Isaiah

Title: A Teapot or a Child of Grace?

Text: Isaiah 45: 9-14

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The 45<sup>th</sup> chapter of Isaiah is a sermon from God himself to his people. The messenger is Isaiah; but the message is from God.

**Title:** A Teapot or a Child of Grace?

**Divisions:** 1) God's Word to Little Teapots (v9-10); 2) God's Word to His Children (v11-14.)

## **I. GOD'S WORD TO LITTLE TEAPOTS--ABSURDITY OF SINNERS (v9-10)**

God says it is foolish for a sinner to strive against God.

**Isaiah 45: 9: Woe unto him that striveth with his Maker! *Let the potsherd strive with the potsherds of the earth.***

God is our Maker. You and I are merely earthen vessels—*potsherds of the earth*--I could not help but think of this little children's song. It states simply what we think of ourselves by nature.

I'm a little tea pot  
Short and stout  
Here is my handle  
Here is my spout  
When I get all steamed up  
Hear me shout  
Tip me over and pour me out

We are "little pots"—*potsherds of the earth*. Made of the same lump of clay—sinners in Adam. When we compare ourselves with ourselves we think we are "stout". Sinners hear the gospel of God and get all steamed up and strive and debate with each other over questions and debates that do not profit. But will we be so arrogant, haughty, proud as to strive against God?

Isaiah 7: 13: And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

To question God's way of saving sinners is as absurd as a lump of clay questioning a potter.

**Isaiah 45: 9: Shall the clay say to him that fashioneth it, What makest thou?**

When sinners hear of that salvation is of God choosing whom he will, little teapots say, "*That's not fair! I think everyone ought to have a chance.*" God says, "Who art thou o lump of clay—little teapot!" Is the lifeless, dead, sinner going to question Holy God?

We thought Christ would come with great form and comeliness but he came *a man of sorrows, and acquainted with grief*". We thought he would give us a great earthly kingdom, Christ said, "*my kingdom is not of this world*". A bloody cross? Substitution?

Little teapots know nothing of the holiness of God, the righteousness of God, the wisdom of God, the mercy of God, the beauty in that bloody death.

Job 9: 2: I know it is so of a truth: but how should man be just with God? 3: If he will contend with him, he cannot answer him one of a thousand. 4: He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?...30: If I wash myself with snow water, and make my hands never so clean; 31: Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. 32: For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Job 25: 4: How then can man be justified with God? or how can he be clean *that is* born of a woman? 5: Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. 6: How much less man, *that is* a worm? and the son of man, *which is* a worm?

Let all little vain earthly teapots, all steamed up and striving against God—listen closely—How can justice and mercy be in agreement?

*The soul that sinneth must die*—all sinned in Adam, conceived in sin—therefore in order for God remain just—in order for God to be the God of *truth and righteousness*—the sinner he saves has got to die.

Yet, God chose to show *mercy to whom he would show mercy*. How then can God remain *just and show mercy*? How can God remain *just and be at peace with a sinner*.

1. By God putting a sinner in Christ—*Eph 1: 4: According as he hath chosen us in him before the foundation of the world...*

2. By God providing himself a lamb to die in place of that sinner—*Gen 22: 8: And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.*” (*Ge 22:8 AV*)

3. By God himself doing the justifying—*Rom 8: 33: Who shall lay any thing to the charge of God’s elect? It is God that justifieth.*

4. By God reconciling his elect from the four corners of the world unto himself in Christ—*2 Cor 5: 19: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

5. By God making him sin in the place of his people—*2 Cor 5: 21: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

6. By God alone, by the work of Christ alone is--*Psalm 85: 10: Mercy and truth are met together; righteousness and peace have kissed each other.*

Yet there will still be some vain little teapots steaming and boasting and striving, saying “*But it was my decision for Christ that made the difference. God has no hands but your hands, no feet but your feet.*”

**Isaiah 45: 10: or thy work, He hath no hands?**

Fathers and mothers? Was that so with your children, your work? Sons and daughters? How were you born? Did you have power over your father and mother?

**Isaiah 45: 10: Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?**

Who gets the glory in conceiving his children and making them willing to believe on Christ?

James 1: 18: Of his own will begat he us with the word of truth...

John 3: 3: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7: Marvel not that I said unto thee, Ye must be born again.

Galatians 1: 15: But when it pleased God, who separated me from my mother's womb, and called *me* by his grace...

**Isaiah 45: 10: Woe unto him that saith unto *his* father, What begetteth thou?**

Isaiah 29:16: Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

Will a sinner be so absurd to strive with God? To question that kind of wisdom and power? To question and strive and kick against grace and mercy?

Romans 9:20: Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21: Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

## **II. THE WORD FROM GOD OUR FATHER TO HIS CHILD**

**Isaiah 45: 11: Thus saith the LORD, the Holy One of Israel, and his Maker...**

God says to you who are born of him, you who have been made willing to believe on him, to trust him... God says, "Let little tea pots shout and strive and debate with one another and against God, but as for you..."

**Isaiah 45: 11: ...Ask me of things to come concerning my sons and concerning the work of my hands command ye me** (commit or leave the charge of my work into my hands)

God does not allow us to strive and complain against him any more than the child is allowed to strive against their parents. Some regard this as a question—shall you command me?

*But God tells his child what we tell our children--*"Cast all your care upon him and trust that he careth for you." (1 Pe 5:7) This we do earnestly and fervently.

God says, "let them strive with one another—you *ask me*...he does not allow his children to strive with him, but he instructs and exhorts us to seek him continually.

1. *In his word--*

2. *In prayer—*

Here is our comfort and assurance—

1. His Authority, Wisdom and Power is our assurance.

**Isaiah 45: 12: I have made the earth, and created man upon it: I, *even my hands*, have stretched out the heavens, and all their host have I commanded.**

The Authority, Wisdom and Power are his to govern all men and all things for his glory and the good of his child—*would you rather be a teapot or a child of God?*

2. His Son, Christ Jesus the Assurance of God's children-

In v11 the LORD said, “Ask me of things to come concerning my *sons*” in v13—he gives all his children assurance by speaking of one Son—(Cyrus the type, Christ the very Image of the Shadow)

**Isaiah 45: 13: I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.**

- God raises his children in righteousness—by raising Christ up in righteousness--**I have raised him up in righteousness.** Christ accomplished everything God directed him to accomplish all for his children—teapot or a child of God?
- Christ has and is building God's city by setting us captive sinners free--**he shall build my city, and he shall let go my captives—teapot or child of grace?**
- Not demanding any price or reward from us—**not for price nor reward, saith the LORD of hosts—**

Jesus paid it all  
All the debt I owed  
Sin had left a crimson stain  
He washed it white as snow

- Having conquered every nation, every enemy, the riches are Christ's to provide all our need in this life—through both our enemies and by calling out his sheep to join us (Isaiah 45: 14)

Israel did not go out empty from Egypt or from Babylon. Neither shall we. Those that are redeemed by Christ shall be not only provided for, but enriched by Christ bearing all our charge—*teapot or a child of God?*

**Application:** Isaiah 45; 20-22

Are you a little teapot—striving against the true and living God while praying to a god that cannot save?

Or are you a child of God's grace—chosen, regenerated, delivered and being delivered all by the sovereign, saving omnipotent hand of your Father?

Let sinners go on singing their little tea pot song---here is the song of the child of God.

Behold what wondrous grace  
The Father hath bestowed  
On sinners of a mortal race  
To call them sons of God

A hope so much divine  
May trials well endure  
For we, as sons in Christ, are made  
As pure as he is pure.--Watts

AMEN!